UNITY

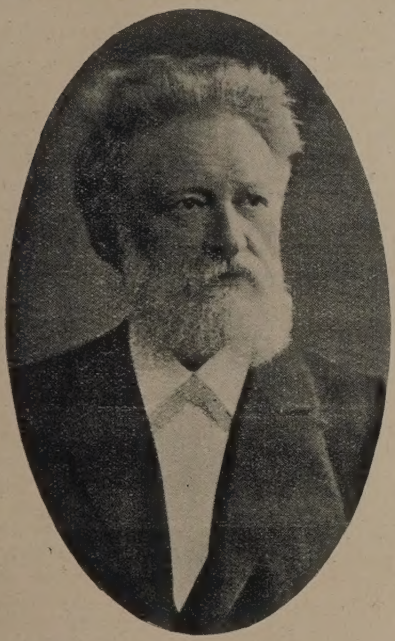
The Unitarian MONTHLY

AN ORGAN OF REASONABLE RELIGION

"One God, one law, one element,
And one far off divine event,
To which the whole creation moves!" Tennyson

FAITH
FREEDOM
FELLOWSHIP

No. 96. [Vol. VIII.—9.] **September, 1911.** ONE PENNY.



PROF. RUDOLF EUCKEN

(JENA).

Professor Rudolf Eucken, estimated as "The Greatest Living Thinker" by the Rev. Dr. F. R. Horton, was born at Aurich, East Friesland, January 5th, 1846; studied at the Universities of Gottingen and Berlin; graduated Doctor of Philosophy at Gottingen; Professor of Philosophy at the University of Basel, 1871-1874; Professor of Philosophy at Jena since 1874. In 1908 he was awarded the Nobel Prize in Literature, the three names considered included A. C. Swinburne, Selma Lagerloff (the Swedish novelist), and Rudolf Eucken. He has produced many works on Philosophy; his own teaching is that of a spiritual Idealism which gives a spiritual interpretation to life. He is a rationalist who sees spiritual significance in everything. One of his sayings is: "The personality aroused to self-activity cannot, must not, credulously and compliantly accept that which tradition and authority present to it. It must insist upon a justification and basis for that which is to rule over it." As one of the ablest advocates of Free Christianity and of spiritual rationalism, he has close affinity with Unitarianism in its broadest and most modern interpretation. It was natural that Unitarians should invite him to this country, and that he should regard them as the fellowship to which he especially belongs. His visit to London recently in Whit-week to deliver "The Essex Hall Lecture" on "Religion and Life" aroused widespread interest. Even the "Methodist Times" declared that "The grateful thanks of the whole world of Christian thought in this country are due to the British and Foreign Unitarian Association for arranging this visit. Eucken is without question the most eminent German philosopher of the day." Dr. Tudor Jones, one of his pupils, relates that Eucken's lectures at the University of Jena are "crowded with hundreds of men and women from all parts of the world—at seven o'clock in the morning"—and that he speaks "once a week from three o'clock in the afternoon until eight or nine in the evening with only two breaks of a quarter of an hour each," and is in his place at seven o'clock next morning" in his classroom. He never speaks from manuscript. His students include men and women of seventy, side by side with young people of twenty. His pupils become so absorbed in what he is saying that they find it impossible to take notes. He changes every man and woman amongst them. They go away feeling that they would never have become what they are had it not been for him, and they want to be near him always. Such is the power of a great and noble personality.

So long as we love, we serve. So long as we are loved by others, I would almost say that we are indispensable; and no man is useless while he has a friend. —R. L. Stevenson.

Mary Carpenter.

Mary Carpenter was one of the greatest and noblest of women. She was born at Exeter, April 3rd, 1807, eldest of a family of six children of the Rev. Dr. Lant Carpenter, Unitarian Minister at Exeter and afterwards at Bristol. Mary was educated in her father's private school at Bristol, having as a fellow-pupil James Martineau, then a youth from Norwich. She acquired a knowledge of Latin, Greek, French, Italian, Mathematics, the Elements of Physical Science, and other subjects, and afterwards assisted her mother and sisters in the management of a girls' school.

Early in life she manifested strong philanthropic inclinations; the visits of Rajah Rammohun Roy and the Rev. Dr. Joseph Tuckerman awakened her interest in the people of India, and in the need of work amongst the destitute poor at home. The visits of American abolitionists to her father's house in Bristol enlisted her eager support of the Anti-Slavery Movement; these included Revs. Samuel May and Dr. Dewey, Messrs. W. L. Garrison, Frederick Douglass, and Elihu Burritt. For a long period she carried on regular correspondence with several leading American Unitarian champions of that cause.

Inspired by the work of John Pounds, the poor Unitarian cobbler of Portsmouth, she established a "Ragged School" for poor and neglected children of Bristol. She assisted in the establishment of a Domestic Mission in Bristol, and was the founder of reformatory schools as a substitute for prison for juvenile offenders. She wrote a book on reformatory schools (1851) which aroused public interest, led to public conferences, to appointment of a committee of the House of Commons, and the passing of "The Youthful Offenders' Act," 1854, authorising reformatory schools under Government inspection and supported by Government funds. Previous to this she had established a reformatory school at Kingswood near Bristol, assisted by Mr. Russell Scott, and in 1854 a second at Red Lodge, Bristol, for girls only.

The experience of Mary Carpenter in her reformatory work led her to advocate the setting up of industrial schools, for which she secured the approval and support of the Government in 1856, and industrial schools speedily sprang into existence. Miss Frances Power Cobbe went to live with her in 1858 and became her fellow-worker. Theodore Parker wrote to her from Switzerland in 1859, where he was vainly seeking recovery to health, and said: "You are doing the work—the work of humanity. It seems to me you have a genius for it."

She made the acquaintance of several educated Hindoos who visited Bristol, attracted to the grave of Rajah Rammohun Roy, and she promised to visit India to help in the uplifting of the native women and girls. But not until 1866 could she safely leave her other work and the charge of her Bristol institutions in other hands. In the meantime she published a book on "Our Convicts," advocating humane reforms in the treatment of prisoners; and in 1865 she met Bishop Colenso, whose writings on Genesis and Creation, and the composition of the Pentateuch had greatly stirred the world of orthodox theology.

In September, 1866, she went to India and spent nearly six months there. She was consulted by Indian Governments on problems of education, prison discipline, and other reformatory work, and officials had instructions everywhere to give her every facility for investigation and inquiry. She visited schools, prisons, and various institutions; established a school for poor Hindoo children; inaugurated Social Science Associations in Calcutta, Madras, and other places; held all sorts of meetings, public and private, to further her objects; made reports and recommendations to the Viceroy and other authorities and to the Government in England; and was the guest of the Viceroy at his palace, and of other governors during her visit. Her experiences were published in two volumes, "Six Months in India," and she visited India again in 1868, 1869, and in 1875.

On her return from these expeditions she resumed all her old interests and attended to the various organisations she had established in Bristol, including two reformatories, two industrial schools, the Workman's Hall, and a Boys' Home. She established the National Indian Association in 1870 with the help of Keshub Chunder Sen; she inspected prisons, agitated for prison reform, visited Canada and the United States, 1873, on Prison Reform, exposed bad conditions, and secured considerable improvements there as in England. At home she promoted the Higher Education of Women, Repeal of the Contagious Diseases Acts, Woman Suffrage, Rights of Factory Children, the Temperance Movement, and other humanitarian causes. She was a many-sided Social Reformer, and perhaps the greatest and noblest humanitarian in the England of her day.

In all this her simple Unitarian Christianity was the inspiring influence impelling her onwards. Her brothers: Dr. W. B. Carpenter, Physiologist; Rev. Russell Lant Carpenter, B.A.; Dr. Philip P. Carpenter, had each become distinguished in their respective careers; and Professor J. Estlin Carpenter, her biographer, and now Principal, Manchester College, Oxford, is her nephew. Beginning her public life as a poor governess her zeal for justice and humanity and her loyalty to conscience made her one of the greatest moral forces in the national life. She was scholarly, an able organiser, administrator, lecturer, writer of books; she championed the weak, lifted the fallen, redeemed the criminal, and was an emancipator of women and children.

On June 15th, 1877, 70 years of age, at the close of a busy day, and apparently in good health, she retired to rest, went to sleep, and quietly passed away. A monument to her was placed upon one of

the walls of Bristol Cathedral, by invitation of the Dean, which bears an inscription written by Dr. James Martineau, including among other words: "No human ill escaped her pity, or cast down her trust." —H. B. S.

What is Christianity? *(continued).*

By Rev. E. RATTENBURY HODGES.

Later on we meet with the so-called Apostles' Creed. The plain truth is, however, that the Apostles had no more to do with it than Shakespeare had with the discovery of New Zealand. This precious Creed was never heard of until five hundred years after the birth of Jesus—and no one knows who wrote it. The greatest of modern theologians cannot tell us how it came to be formulated. Where then is the authority for it? Let our orthodox friends find the answer, if they can. Moreover, there is the so-called Creed of Athanasius, but there is no evidence that he had a hand in the making of it. It is read in the State Church on Christmas Day. As it may be said or sung, one clergyman showed his regard for it by having it set to the tune of a fox-hunting song! To this I must add that our Episcopal brethren in the United States so value the Athanasian Creed that they have dropped it out of their Prayer Book altogether. If I am not mistaken the Dis-established Church in Ireland has done the like.

More than 800 years had rolled by before that Creed came into use with its clause which damns us and all others who reject the dogma of the Trinity in Unity. What then can be said of those Christians who lived before the so-called Apostles' and Athanasian Creeds were produced? Were they real Christians? I leave orthodox people to settle that problem for themselves. But we are working through the mist. It is getting thinner. Sublime truths are now coming into view. Priest-craft and bigotry could not for ever keep back those who were resolved to press through that mist. We approach the days of the Apostles and look at the three Gospels—Matthew, Mark and Luke—and what do we find? Jesus preached about the coming Kingdom of God. He proclaimed salvation through personal righteousness. He showed that repentance and conversion were the first steps Godward—such was the lesson of the Parable of the Prodigal. He spoke of the infinite worth of the human soul, of duty, and of the all-comprehensive law of love. He spoke of Judgment for evil-doing, but said nothing about Vicarious Atonement or Election, Sacraments, Apostolic Succession. Nothing about his being equal with God, and absolutely nothing about a Trinity in Unity. Even the Gospel attributed to John has no teaching about a Trinity or of the deity of Christ. Jesus is reported as saying, "I and my Father are one" (John xviii., 21-22), but in the context we read that he prays that his disciples may be one with him even as he is one with the Father. Therefore, if such is a text-proof of the deity of Jesus then it must be equally a proof of the deity of his disciples! Furthermore, if Jesus as the Second Person in "the Holy Trinity" came to save man from the penalty of the Fall, why did he not say so? He never mentioned this. And, indeed, were that his mission, why did he come thousands of years after Adam? The whole dogma is an absurdity, and worse, it is dishonouring to God.*

What then is Christianity? It is the religion of Jesus. Love to God and man. Righteousness, patience, self-denial, meekness, forgiveness of injuries. All this is plainly and beautifully taught in "the Sermon on the Mount" and in all Parables. The spiritual attitude of Jesus was also manifest to all. He showed simple, child-like trust in the Father. He faced the great imperishable realities and lived in daily contemplation of them. But meditation did not engross him; he also went about doing good. At last, betrayed, deserted, denied, put on trial, mocked, scourged and spit upon, he was then led forth to die by the cross. To me there is no spectacle more sublime in all history than that crucified Nazarene. There he hangs in torture on that Friday afternoon. The howling mob and the stern Roman soldiers surround him. His spirit is unconquerable. This holiest of men cried, "Father forgive them for they know not what they do." His agonies increase. A cloud of awful depression passes over his mind; he cries: "My God! my God! why hast Thou forsaken me." It is but a brief eclipse, for faith triumphs and that sublime soul goes forth to the unseen realm of his Divine Father.

Let us then follow "our elder brother," and lovingly trace his footsteps on the sands of Time. Then, when we come to the river of Death we shall enter it without fear, and great will be our joy when Jesus himself welcomes us to the world of immortality and to that "nearer light" of the Divine Presence.

*The text, I. John v., 7, in the Authorised Version is now generally admitted by scholars to be a forgery. It is therefore left out of the Revised Version.

Trust men and they will be true to you; treat them greatly, and they will show themselves great.
—Emerson.

The world is my country; every man is my brother; to do good is my religion. —Tom Paine.

"One smile can glorify a day,
One word new hope impart;
The least disciple need not say
There are no alms to give away,
If love be in the heart."

The object of life is to be happy; the place to be happy is here; the time to be happy is now; the way to be happy is to make others happy.
—Ingersoll.

Home Circle.

The Life that he Lived.

So he died for his faith. That is fine—
More than most of us do.
But say, can you add to that line
That he lived for it too?

In his death he bore witness at last
As a martyr to truth:
Did his life do the same in the past
From the days of his youth?

It is easy to die. Men have died
For a wish or a whim—
From bravado, or passion, or pride—
Was it harder for him?

But to live—every day to live out
All the truth that he dreamt,
While his friends met his conduct with doubt
And the world with contempt.

Was it thus that he plodded ahead,
Never turning aside?
Then we'll talk of the life that he led,
Never mind how he died. —Ernest Crosby.

TEMPERANCE.

To be temperate, usually means, to be moderate in the use of things. But there are some things in which even a moderate use is wrong. No one would say that a moderate use of bad language is good, or of the thieving habit, or of injustice and cruelty. So Temperance does not mean moderation in everything, but rather—moderation in the use of good things and total abstinence from evil. It would be more strictly correct to say that Temperance is the right use or disuse of things. No one would say that to be moderate in goodness, in truth, in right, is the highest ideal of conduct. We surely cannot be too much true or good.

POISON.

The right thing to do concerning evil things is to let them alone, or to destroy them. Poison is injurious and consequently sane people avoid it. Foul language is poison, hence total abstinence from it is admittedly desirable. Great physicians, including Sir Frederick Treves, Sir Andrew Clarke, Sir B. W. Richardson, Sir Henry Thompson, Sir Victor Horsley, all describe alcohol as a poison and agree with Dr. J. J. Ridge who declares that "Alcohol in large doses is a rapid and deadly poison, and in small doses a slow but sure poison." Hence it is wise to abstain from it altogether. Dr. Wishart has stated that every year in this kingdom "there are 50,000 premature deaths directly due to alcohol, and another 80,000 indirectly due to alcohol." Dr. T. D. Crothers declares that 10 per cent. of all mortality is due to alcohol, 20 per cent. of all disease is traceable to it; and 50 per cent. of insanity, idiocy and pauperism; and that all authorities agree that 75 to 90 per cent. of all criminality is caused by the use of alcohol. No wonder that many think that true temperance in this matter is total abstinence.

"Mourn for the thousands slain,—
The youthful and the strong;
Mourn for the wine-cup's fearful reign
O'er the deluded throng."

A TEMPERANCE STORY—THE "WHITE SHIP."

In the early days of English history, William the Conqueror came over from Normandy and ruled over this country. He was succeeded by William Rufus, who was shot by an arrow while hunting in the New Forest. His brother, Henry I., then came to the throne, and, later on, after defeating Robert, Duke of Normandy, became ruler of that country also.

Henry I., with his son Prince William, a very popular prince, were in Normandy, when the day arrived for them to return to England. The King, just as he was about to sail, was approached by one Fitz-Stephen, a sea captain, who desired to take the King in his ship, the "White Ship," rowed by fifty sailors of renown. The king having made his arrangements was unable to do this, but agreed that his son, Prince William, should sail in Fitz-Stephen's vessel. Shortly after the King set sail, and the Prince, with 140 nobles like himself, and 18 noble ladies and their servants—300 in all—went aboard the "White Ship." The night was fine, the company gay. Fitz-Stephen boasted of the swiftness of his rowers, and said: "Before morning the 'White Ship' shall overtake the swiftest vessel in your father's fleet if we sail at midnight." So the Prince ordered casks of wine to be given to the sailors, and all made merry.

When at last they set sail all were very gay. "Row harder," cried the Prince, "for the honour of the 'White Ship.'" The men did, when suddenly, crash!—the ship had struck on a rock.

The captain rushed the Prince into a boat and rowed away from the sinking ship, when the cries of the Prince's sister for help caused him to row back again. As he held out his hands to catch her, so many leaped into the boat that it was capsized. All save two of that gay company were drowned. Across the Channel those on the King's boat heard a faint, wild cry, and wondered what it was.

For days none dared tell the King, and when they did he fell to the ground, and never smiled again.

(See Dickens's "Child's History of England" for the full story).

Point out—Drink had muddled the seamen so that on a clear night they got out of the track, and the ship was wrecked.

Where clear judgment is needed, as at sea or on the railway, total abstinence is best, for total abstinence means clearer brains and keener sight and hearing.

"What She Could."

By the Rev. C. WESLEY BUTLER.

CHAPTER IX.

Miss Beely accepted her dismissal quite philosophically. A feeling of disappointment was of course inevitable, though it was well that the restraint under which she had been working should be ended. She bore no ill-feeling towards the minister, who appreciated her services so lightly.

For a time she held aloof from places of worship. The winter months passed: the plans on which she had set her mind remaining unrealized. It was little she could do, single-handed, to ease the strain of distress in the district. Frequently passing the Unitarian Chapel—which she did not recognize as such under the title, "Christian Free Church"—her attention was drawn to the weekly announcement of Sunday evening sermons. As a rule subjects did not interest her. They were chiefly polemical and out of touch with the "common task." But noticing one day the announcement of a sermon on "Social Liability" she decided to hear it. Passing unchallenged to a pew—for the seats were all free and unappropriated—her earliest feeling was that of surprise. She had gone with a vague expectation of finding irregularities to which she had not been accustomed. Instead, she found a hush of reverence and a homely warmth which at once impressed her deeply. A short litany, devoutly-worded prayers, good hymns filled with devout aspiration, sung heartily by choir and congregation, organ voluntaries which were like the breath of the spirit of worship—these comprised a service in which her whole soul joined with joyful fervour. With no detraction of interest she observed the introduction of a few terms which were unfamiliar, and the omission of certain stereotyped phrases which attach to orthodox forms of worship. The divine presence seemed more real on this very account. She felt, as never before, how hollow are the formulas which are commonly regarded as essential to the soul's approach to the All-Father, who would have His children to worship him in spirit and in truth.

The minister, wearing gown and graduate's hood, without cassock and bands, was in appearance more like a public school tutor than a divine. His sermon, delivered with a fine, round, sympathetic voice, and with an earnestness which gave force to every sentence, was an out-spoken appeal for social service. Local conditions were plainly alluded to, though not directly named.

"Few churches," he contended, "are really indifferent to the claims of the poor; yet few are prepared to deal with them in a practical way. They do not touch the working-man at any living point. They treat him as if he had no claims but spiritual. They will not help him in his own way: will not adapt themselves to his immediate, real needs. He must come to them at certain hours during one day of the week, or not come at all. Six days out of the week they ignore him, and shut their doors against him. If on the odd day they can get him they will pester him with dogmas which he cannot understand, or play upon his emotions and motives in a way not likely to make him a better man. Our congregations," he continued, "consist for the most part of those who have a comfortable fireside—a home in which the sense of rest and comfort is enjoyed—made attractive by domestic affection and cheerful surroundings. At the close of a hard day's work home offers a refuge where worry and weariness may be forgotten, and new strength generated for the morrow's tasks. With the poorly-paid toiler and the unemployed, how different! What home they may have affords no privacy, no cheerfulness, no respite from care. Ill-tempered, fagged, restive, hungering for change of scene, if they seek it at the drink-shop who can wonder? The public-house provides brightness, genial warmth, welcome social intercourse, temporary freedom from the frets of life. They find fellowship—of a kind. It is degrading: but where else are they to go? If they want a Friendly Society or a Benefit Club they find it most readily in some drinking-place.

"Now the provision of such helps lies within the province of the churches. It is their responsibility. Yet while they blame the poor they do almost nothing to reclaim their life from its sordid, monotonous wretchedness. Any help they have to offer must be offered through methods which will not compromise their ecclesiastical dignity. They may solace themselves with the thought that by keeping their church doors closed from Sunday to Sunday they preserve the sanctity of the building; but to put a fictitious sanctity on bricks and mortar, while ignoring the claims of flesh and blood, is to violate the first principles of the Christian religion."

"I want," he said, "a house with an open door, where a man can enter and meet his fellows; and where he can sit and read and talk and go home again, rested and refreshed by his fellowship, and in a sane and sober mind.

This was all so much to Miss Beely's mind, that as she passed out of the chapel she thanked the minister for his address. In a short time she definitely became a member of this Unitarian congregation, and found herself surrounded by earnest, congenial Christian workers. Conversing one day with the minister she referred to her interview with "The Hermit."

"I know him very well," said the minister. "At one time he was actively connected with us. He is still a subscriber to our funds, though he never attends the services. His name is Wardley Wentworth; and in spite of eccentricity he is a man of splendid character and generous disposition."

This information was pleasing to Miss Beely. She could not have felt more happy if she had discovered the ten "lost tribes" of Israel.

(To be continued).

Beliefs about Man.

TRINITARIAN.

From the Church of England "Book of Common Prayer."

"Man . . . is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore in every person born into this world it deserves God's wrath and damnation."

"The condition of Man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith and calling upon God: therefore we have no power to do good works pleasant and acceptable to God without the grace of God by Christ."—Articles IX., X.

From the Westminster Confession of Faith:

"We are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil."

UNITARIAN VIEW.

"Its constitution is good and only good, divine and only divine; but it is in the hands of a growing, progressive, and inexperienced creature."

"There are no qualities of a bad origin in human nature, any more than in physical nature; and for the same reason that God made them both."—Rev. Dr. H. W. Bellows on "Human Nature."

"All the systems which may be associated under the term, 'Liberal Christianity' regard man, not as in a state of disease, and needing medicine, but as in a state of health needing diet, exercise, and favourable circumstances, in order that he may grow up a well-developed individual. It regards sin, not as a radical disease with which all are born, but as a temporary malady to which all are liable. It does not, therefore, mainly dwell on sin and salvation, but on duty and improvement. Man's nature it regards, not as radically evil, but as radically good; and even as divine, because made by God."—Rev. Dr. James Freeman Clarke.

"We are here in order that we may become pieces of work 'noble in reason, infinite in faculties, in form and moving express and admirable, in action like an angel, in apprehension like a god.'"—"History records the struggles for excellence of character, and failures and successes are memorials of aspiration. But there are no hopeless reprobates in God's family." —Rev. W. Binns.

"Man possesses a nature SIMILAR IN KIND to that of the awful and mysterious power from whom his being proceeds, and by whom the heavens and earth were fashioned."—"So perfectly are we the offspring of a Power that loves us, that the guiding rule of duty is the guiding rule of love."—Rev. Dr. H. W. Crosskey.

"Human nature is a noble and beautiful thing; not a foul nor a base thing. All the sin of men I esteem as their disease, not their nature; as a folly which may be prevented, not a necessity which must be accepted. And my wonder, even when things are at their worst, is always at the height which this human nature can attain. Thinking it high, I find it always a higher thing than I thought of."—John Ruskin, in "The Crown of Wild Olive," section 106.

Plain Talk about the Bible—*continued.*

III.—IS THE BIBLE OUR MASTER OR HELPER?

I hope I have made it plain to you that the Bible contains much that is the word of God; and much also that is not His word, but the word of imperfect men. Everything that we believe to be the word of God is an authority which we ought to obey. So if it were true that the whole of the Bible—every syllable of it—is God's word, then every part of it, every sentence it contains, would be a reliable guide which it would be our duty to follow. There is no power higher than God; we are not only His children, but His servants, and it is necessary that we should obey Him and submit to His commands. Consequently, if every word in the Scriptures were really His word it would all have such commanding authority over us that we should consider it right to regard it as our master. And that is just what many people believe. They think that the whole of it is God's truth to be received without question and to be followed as an infallible and unerring authority. So they put the Bible above man, above the soul of man.

Perhaps I ought to explain to you what is meant by people who say that the Bible is an infallible authority. "Infallible" means without error, and the doctrine of the Infallibility of the Bible which some people still hold declares that there is no error of any kind in any part of these Scriptures, and they believe that, because they think that every word of it is the word of God. But I have already shown you that there are some errors in it, and therefore that it is not infallible; from which you can see that it cannot as a whole be rightly considered to be a commanding authority over the mind and soul of man.

Yet for generations it has been used as man's master. Words of Scripture have been considered binding as directions for human conduct. Much injustice has been suffered by thousands of people because the Bible has been made into a master to be obeyed. In Exodus xxii., 18, we are told: "Thou shalt not suffer a witch to live"; and consequently many thousands of very old women have in past times been cruelly put to death in England, and in America by burning and drowning, for no other reason than this: that they were very old, and on that account thought to be witches. This was done because the Bible commands it, and because the command was believed to be part of God's word. In Deut. xxi., 18-21, it is ordered that children who will not obey their parents shall be stoned to death; and no doubt many were destroyed in that way because this command was thought to be from God.

But what an awful thing it would be to-day for many thousands of unruly children if this command were still carried out as the word of God, and as having the supreme masterful authority over parents everywhere. Slavery is approved in the Bible—Leviticus xxv., 44-46—and so when there was the great struggle against negro slavery in America the slave-owners and Christian Churches in the Southern States quoted the Bible as God's word in support of slavery. It must be remembered, too, that there are commands about keeping the Sabbath so strict and rigid that no work should be done on that day, and it was the law—said to be of God, that whoever did any work on the Sabbath should be put to death—Exodus xxxi., 12-15; xxxv., 2; an instance is really given of a man being caught gathering sticks on the Sabbath, and it is said that God commanded Moses to have him stoned to death for it, and he was killed in that way as punishment for the offence—Numbers xv., 32-36. This was God's word, or—it was not. But as the people really believed that God had commanded it, offenders were therefore put to death. So the Scriptures were made the arbiter of life and death. If such commands were considered to be the word of God now, think how it would alter human life throughout the civilised world for the worse. It is quite likely that many Jews were put to death for violation of the Sabbath. And of course if the whole Bible was deemed the infallible word of God it was considered imperative that His commands should be obeyed. Thus has the Bible been used as a dangerous instrument against human progress and welfare.

On this subject it helps us, as on many others, to know what was the example of Jesus. It is recorded that on the Sabbath he and his disciples plucked ears of corn; that he advocated rescuing an animal that had fallen into a pit; that he said it was lawful on that day to heal and to do good; and that he taught that "The Sabbath was made for man, and not man for the Sabbath"—Mark ii., 27. We know too that he did not regard other injunctions of the Old Testament Scriptures as the word of God; in the Sermon on the Mount he rejects some of its teachings about the taking of oaths, the returning of evil for evil, and hating an enemy—Matthew v., 33-44. It is evident that he did not agree that such teachings were God's Word, and that he believed they ought not to exercise any authority or lordship over human conduct. Indeed, we may apply to the Bible itself the principle which Jesus applied to the Sabbath, and say that: The Bible was made for man, and not man for the Bible. It was made not to be man's master, but his helper.

How much better is it to think of the Bible in that way: that it is not to be our Dictator, but our servant. It is quite unreasonable to regard it otherwise. The Bible came from men. Men wrote it. It contains men's thoughts, their feelings, their beliefs, their opinions about God and duty, about life and death, and of many other matters. It is man's expression of himself at different times during his growth towards perfection; it came out of human nature; as our own Emerson said:

> "Out of the heart of nature rolled
> The burdens of the Bible old."

And whenever man's word in the Bible is so true that it is the same as God's word we are quite right in saying, that is God's word too.

Having come from man it is wrong to make the Bible into an authority over man. The thoughts of men now are as good as they were in any times when the books of the Bible were written. Their longings and ideals are quite as beautiful and sublime as in any previous age, and God speaks to men as much now as ever. But the good things said by Bible writers do appeal so much to the good in us that they help us to be better and nobler. If we go to the Bible for instruction we can find much precious teaching in it; if we seek strength or comfort in its pages we can get there what we need; there is much precious light shining from it as from a sun with healing in its beams, though even the sun has its spots. It is also a help to us to find in it a record of what men thought and did even though they often thought and believed what was not true and frequently did many things which we strongly disapprove.

It is not fair to the Bible that it should be used as a tyrant over us; but it is good that we should let it be our helper. —H. B. S.

Our Work Needed Yet.

Our new Unitarian Movement at Finchley has to fight against difficulties which many people seem to think belong only to the past. Here is what is stated in a printed circular recently issued by this infant Church:

"Great difficulty was experienced in obtaining any suitable place in which to hold the services; hence it was resolved to purchase a site on which to build a Hall and Schoolroom. Three different sites in succession were selected; as to two of them the price had been arranged and details settled, but in each case the negotiations were broken off by the owners as soon as it was known that we intended to build a Unitarian Church upon the site. Even now in the place in which we are kindly allowed to meet we can only hold Services on the condition that no announcement of them is published in the local papers."

It is pleasing to know that a very suitable site is now secured, and that the entire cost of it has been generously contributed by Sir Edwin Durning-Lawrence, Bart., who is not a diluted Unitarian, but one of the stalwart kind.

> That best portion of a good man's life,
> His little, nameless, unremembered acts
> Of kindness and of love. —Wordsworth.

Coming Anniversaries.

By A. D. TYSSEN, D.C.L.

We will continue our custom of pointing out at quarterly intervals the chief events of which the anniversaries fall on Sundays during the succeeding three months.

September the 3rd is called Oliver Cromwell's day. He gained the battles of Dunbar and Worcester on it in the years 1650 and 1651 respectively, and he died on it in 1658. Oliver Cromwell, though a stern Calvinist, exerted himself to save John Biddle from persecution. The same day in 1677 saw the first edition of Cocker's Arithmetic licensed, whence comes the expression, "according to Cocker."

September 10th marks the death of William the Conqueror in 1087, and the birth of Mungo Park in 1771, and of Count Leo Tolstoy in 1828. Count Leo Tolstoy deserves to be canonized.

September 24th saw the death of Samuel Butler in 1680, and of William of Wykeham in 1404. The last named founded new College at Oxford in 1379, and established the College for boys at Winchester in 1393. The writer of these lines was educated for four years at Wykeham's School at Winchester.

The Rev. H. W. Crosskey died on October 1st, 1893, and Nicolo di Rienzi, the last of the tribunes, died on October 8th, 1354.

October 8th is also the date of the naturalization of James Acontius in England. He is mentioned in the historical portion of Wallace's Anti-Trinitarian Biography, and a good account of him is given in the memoirs. The Dictionary of National Biography adds further particulars and enables us to fix his death as having taken place after June 6th, 1566, and before 1574.

October 15th has classical associations. It marks the birth of Virgil in B.C. 70 and the death of Lucretius in B.C. 55; and the birth of Allan Ramsay in 1686. In Chambers' Book of Days this date is enlivened with the Wynyard Ghost Story.

October 22nd is an ill-omened day. It witnessed the revocation of the Edict of Nantes in 1685.

October 29th is appointed to be kept as Citizen Sunday this year. The execution of Sir Walter Raleigh took place on it in 1618.

November 5th is well known as Guy Fawke's day, and the day of the landing of William of Orange in 1688. The writer of these lines can remember attending Church upon it in his boyhood and hearing a special service commemorating these two events. It is interesting to look into an old edition of the Anglican Prayer Book and peruse this service, and notice how our ancestors tried to fortify their political and religious position by surrounding it with a little historical sentiment. Our own Domestic Mission was founded on November 5th, 1826.

November 19th is appointed to be Association Sunday this year.

Who are Unitarians?

It can easily be shown that Milton, Locke, and Newton held Unitarian opinions, and if so, no Unitarian ought to find fault if they are claimed as Unitarians. There is abundant evidence that James Russell Lowell held these views, and there is none that he ever departed from them. The same can be said of Florence Nightingale. The fact that she occasionally worshipped with the Episcopalians and had Episcopal burial is no evidence that the opinions she held up to her death were anything other than Unitarian. Ridicule has been also cast upon the statement that Emerson was Unitarian—the fact that he could not remain in the Unitarian ministry being quoted against it. He resigned his ministry because he could not conscientiously administer the material elements in the communion of the Lord's Supper; but that does not prove that he ceased to be Unitarian in his views of God and that he became Trinitarian or Agnostic. There are many Unitarian ministers, no doubt, in the same position as Emerson was, who do not believe in the administering of the material elements in the Communion, and who have never taken part therein. As a matter of fact, Emerson, though not an officiating minister, remained a Unitarian worshipper and associated with the Unitarian Church up to his death.

To be a Wesleyan, for instance, it is not necessary that a man should hold no other opinions in addition to the doctrines enjoined by Wesley; and modern Unitarians, along with Milton, Locke, Newton, and John Bidle are in full agreement on the historical fundamentals of Unitarianism, though on many other matters they hold different views. Unitarianism stands for very much more now than it did in 1660, or even 100 years ago. It is a growing body of thought and an increasing spirit of life. But however much more it stands for now it continues to stand for those fundamentals that put us to-day in agreement with the great personages named.

Whittier belonged to the Quakers or Friends, but to the Hicksite section, which was avowedly Unitarian on the Godhead and as regards the person of Christ. If, therefore, Whittier as a Unitarian Quaker, held Unitarian views, it is the duty of Unitarians to include him and all others like him as one of themselves. To neglect to include such would be disloyalty to their Faith.

We never miss an opportunity of giving an innocent pleasure, or of helping another soul on the path to God, but we are taking away from ourselves forever what might have been a happy memory, and leaving in its place a remorse.—Frances Power Cobbe.

Think truly and thy thought
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed. —H. Bonar.

"UNITY" LESSON CHART FOR SEPTEMBER.

19.1.	SUBJECT.	HYMN.	MEMORY TEXT	SCRIPTURE
Sept. 3	*Mary Carpenter*	210	"This woman was full of good works."—Acts 9, 36	Matt. 18 1-14
... 10	BELIEF and conduct	145	"As he thinketh in his heart so is he."—Prov. 23, 7	Mark 7, 1-23
... 17	Free Inquiry	63	"Ask and ye shall receive; seek and ye shall find."—Matt. 7, 7	Acts 17, 10-28
... 24	Temperance	246	"Every man that striveth in the games is temperate in all things."—I Cor. 9, 25	Dan. 1, 8-21

NOTE:—The above scheme, compiled by the Editor, is intended to assist in the imparting of definite doctrinal instruction; but there is one biographical or historical subject each month, and at the suggestion of a Committee of the Manchester District S.S. Association one subject per month is inserted from "The Children's Book of Moral Lessons," by F. J. Gould, paper covers, 6d. The hymn numbers refer to "The Sunday School Hymn Book" of The S.S. Association, Essex Hall, London, to enable the lesson to be taught from a hymn to children who cannot read.

See Notes for this month in column below. Hymns also from Manchester Assoc. Hymn-book (H.C.S.)

The Bible Lesson Notes.

(See the Lesson Chart).

[NOTE: H.C.S. means "Hymns and Choral Songs," Manchester S.S. Association, Hymn-book; Hymn numbers in the Lesson Chart as shown above are given from "The Sunday School Hymn-book." S.S. Association, Essex Hall, London.]

Sept. 3rd: MARY CARPENTER. Lesson, Matthew 18, 1-14; Text, Acts 9, 36; Hymn 210, H.C.S. 374.

See biographical article on another page. Mary Carpenter was a woman "full of good works" (text); she humbled herself like a little child to rescue the poor children, and therefore was not one of the least in God's kingdom of heaven (see Lesson); she believed in the responsibility of those who are causes of stumbling to children, and that not one of the little ones should be despised or neglected or allowed to perish. She was real neighbour—Good Samaritan—to those in need (hymn).

Sept. 10th: BELIEF AND CONDUCT. Lesson, Mark 7, 1-23; Text, Proverbs 23, 7; Hymn 145, H.C.S. 113.

Belief influences conduct, thought controls action. As a man thinks so he is (text). When people think it right to put others to death for difference of opinion they burn them at the stake as they did Latimer, Ridley, Servetus. False belief produces false conduct as in ceremonial washings and outside show (Lesson); evil thoughts produce evil character. Importance of true belief, as it moulds true character. If we do not believe in the true way of life we are not likely to walk therein.

Sept. 17th: FREE INQUIRY. Lesson, Acts 17, 10-28; Text, Matthew 7, 7; Hymn 63, H.C.S. 99.

We discover more truth about God, His purposes, His ways, by seeking—asking—for it. Jesus said: Seek and ye shall find (text). There must be freedom to seek as in science and industry, and no bondage to old opinions. Inquiry leads to greater knowledge and more belief in God and Religion. The Bereans were all the more noble in that they examined for themselves (Lesson), and Paul had more hope in speaking to the Athenians because they were ready to hear and to inquire concerning any new opinion. Heresy and persecution only exist when there is no liberty to inquire. Compare orthodox bondage with Unitarian freedom. Freedom a means to an end: the gaining of larger truth and more perfect life. We must show by results that we are worthy of our glorious liberty.

Sept. 24th: TEMPERANCE. Lesson, Daniel 1, 8-21; Text, I. Cor., 9, 25; Hymn 246, H.C.S. 133.

See "Home Circle." All who excel—workers, athletes, soldiers—must be "temperate in all things" (text). Remember Daniel's example (Lesson). Health, welfare, and happiness depend upon temperate living. See also, "The Children's Book of Moral Lessons," 1st Series, chapters III.—V. Intemperance the cause of much sadness and mourning (Hymn); while temperance adds to the light and joy of life (H.C.S.).

THE MARCH TO LADYSMITH.

Sir Frederick Treves states: "I was, as you know, with the relief column that moved on to Ladysmith, and, of course, it was an extremely trying time by reason of the hot weather. In that enormous column of 30,000 the first who dropped out were not the tall men, or the short men, or the big men, or the little men—they were the drinkers, and they dropped out as clearly as if they had been labelled with a big letter on their backs."

Notes and News.

EDITOR'S ADDRESS: "DOVESTONE," DENTON ROAD, GORTON, MANCHESTER. Will all correspondents please note?

CALENDAR PAGE: Calendar page matter for the "Unitarian Monthly" should be in the printers' hands not later than the Monday preceding the last Sunday of each expiring month. As the paper is printed on the Wednesday of that week ready for sending out the earliest parcels on the Thursday, the late arrival of matter causes considerable inconvenience and some disorganisation. When a proof is desired, matter should be in the printers' hands on the Friday previous to the Monday aforesaid.

With this issue the eighth year of our "Unitarian Monthly" (Unity) is completed. The Editor thanks all subscribers and friends for their sympathy and support, not forgetting the kindness of many Contributors to his columns. We now look forward to more life and fuller.

Owing to printers' annual holidays the "Unitarian Monthly" for September has had to be printed a week earlier than usual, and later news and notes will of necessity be held over for the October issue.

A Glasgow reader objects to expressions in a quotation from a discourse by the Rev. James Martineau, 1839, on our page "What is Unitarianism?" The expressions he mentions are Martineau's and not ours, and if we altered them they would no longer be Martineau's. We think our Glasgow friend is labouring under a misapprehension in regarding the language he desires us to alter, as conveying an unfriendly spirit.

The Rev. W. G. Tarrant, B.A., has returned from his missionary tour in South Africa, and has received a welcome back at a meeting arranged for the purpose at Essex Hall by the B. and F. U. A., Tuesday, July 25th, when Mr. Tarrant gave an interesting and encouraging account of his experiences.

Encouraging reports of Van Mission meetings have come from Northumberland, Durham, Lancashire, Yorkshire, and the London district.

There is a Unitarian Movement at Timaru, New Zealand.

A united picnic of the Unitarian and Free Christian Churches of the Sheffield district, including two "New Theology" churches of Doncaster and Mexborough, was held at Conisboro', July 13th.

The Bishop of Winchester (Dr. Talbot) has prohibited Rev. J. M. Thompson, Dean of Magdalen College, Oxford, from officiating as a clergyman, for publishing a heretical book on Miracles.

The Rev. Alexander Gordon, M.A., has resigned his office as Principal of the Unitarian Home Missionary College, Manchester, after many years of distinguished service in that position, and the Rev. Sydney Herbert Mellone, M.A., D.Sc., whose portrait and biography appeared on our July front page, is appointed to be his successor. Our biographical sketch is reproduced in "The Christian Life" of July 29th.

The Rev. W. G. Tarrant, B.A., reports that there is a promising Unitarian Movement in Johannesburg, which is well deserving of British support.

The Southern Unitarian Association held its 34th annual meeting at Newport, I.O.W., on July 20th.

A real revival of strength and numbers is reported of our Portsmouth Church (High Street) under Rev. G. W. Thompson.

At Barnard Castle there has been an exchange of pulpits between the ministers of the Unitarians, Congregationalists and Primitive Methodists, July 23rd.

Unitarian services are being held at Ambleside.

The Rev. W. R. Clark-Lewis is holding successful open-air meetings at Gainsborough.

The Rev. Henry Rawlings, M.A., whose death we regret to record, has rendered conspicuous service to our Unitarian Churches and Sunday Schools, along with his wife, who is now left to mourn his decease. Both have published helpful books for Sunday School teachers.

Mary Atack, aged 11, daughter of the Rev. W. E. Atack, Manchester, has gained a Foundation Scholarship, Manchester High School for Girls, at the head of the list.

Large crowds attend the addresses of the Rev. E. T. Russell, B.A., in his open-air work in Scotland.

MINISTERIAL CHANGES: The Rev. Charles Hargrove, M.A., Leeds, in response to request to withdraw his resignation, has put it off to September, 1912, when he completes 36 years' ministry at Mill Hill Chapel; Farewell and presentation to Rev. A. A. Voysey, B.A., Belfast (All Souls' Church), July 22nd; Rev. T. M. Falconer, B.Litt., received farewell presentation at Dudley, July 30th, on his removal to Glasgow; the Rev. George Ward's farewell, Guildford, August 2nd, and presentation, and commencement of ministry, Bury St. Edmunds, August 6th; the Rev. Douglas W. Robson, B.D. (Congregationalist), and the Rev. Douglas Grice, M.A. (Anglican Clergyman) desire to enter the Unitarian body, and are recommended to our churches by the Southern Advisory Committee.

DEATHS: Miss S. J. Watson, Stepney, July 15, 22; Mr. David Davies, Felinfach, Cardiganshire, interred July 8th, 63; Rev. Henry Rawlings, M.A., of Plymouth, July 22nd, 54; Mr. Hugh Atkins, Hinckley, July 10th, 73; Mrs. John Steele, Billingshurst, July 13th, 87; Mr. Edgar Collier, Snaresbrook, Essex, August 2nd, 38; Miss Lucy Jackson, Stockton-on-Tees, August 8th, 86; Mr. A. G. New, Eastbourne, August 7th, 41.

UNITARIAN PUBLICATIONS—FREE.

The Personality of God—
JAMES FREEMAN CLARKE, D.D.

The Proper Worship of God—
STOPFORD A. BROOKE, M.A.

The Theology of Unitarians—
CHARLES C. EVERETT, D.D.

These publications sent free, also information on Unitarianism. Apply by letter to

Miss F. HILL,
36, Heath Street, Hampstead, London, N.W.

Printed and published monthly, for the Proprietor, by the HERALD Printing & Publishing Company Limited, Cavendish Works, Ashton-under-Lyne.

WHAT IS UNITARIANISM?

"UNITARIAN, one who denies the doctrine of the Trinity, believing that God exists only in one person."—Webster's International Dictionary.

"Unitarianism—amounts to this—That there is One God, even the Father; and that Jesus Christ is not this One God, but His Son and Messenger."—Dr. W. E. Channing.

"We believe in the doctrine of God's Unity, or that there is one God, and one only.'

"We object to the doctrine of the Trinity that, whilst acknowledging in words, it subverts in effect, the unity of God."

"In the second place, we believe in the unity of Jesus Christ. We believe that Jesus is one mind, one soul, one being, as truly as we are, and equally distinct from the One God. We complain of the doctrine of the Trinity, that not satisfied with making God three beings, it makes Jesus Christ two beings."—Dr. W. E. Channing.

"The characteristic tenets of Unitarian Christianity are so simple and unambiguous, that little scope exists for variety in their interpretation: to the propositions expressing them, all their professors attach distinct and the same ideas."

There are four great subjects comprised in the controversy between the (Trinitarian) Church and ourselves: the nature of God; of Christ; of sin; of punishment. On these . . . all our modern writers . . . maintain the following doctrines:—

UNITARIAN DOCTRINES, opposed to CHURCH DOCTRINES.

(1) The Personal Unity of God.
(2) The Simplicity of Nature in Christ.
(3) The Personal Origin and Identity of Sin.
(4) The Finite Duration of Future Suffering.

(1) The Trinity in Unity.
(2) Two Distinct Natures in Christ.
(3) The Transferable Nature and Vicarious Removal of Sin.
(4) The Eternity of Hell Torments.

Rev. James Martineau, 1839.

"What is Unitarianism? The briefest answer is that it is that form of Christianity which holds the primitive faith in the simple unity of God, that God is one, not a Trinity; and which looks upon Jesus Christ as the greatest and holiest of Teachers, but not God. . . . Unitarians regard Man as the child of God—not 'fallen' and totally depraved, but only slowly rising; Salvation, as deliverance from sin, including everything that heals and helps towards goodness and God; Heaven and Hell—not separate worlds, but what men make of their own lives, both in this world and the world to come, while in no world can man ever go beyond the love and goodness of God . . . reverencing the Bible as the text-book of religion—the records of God's gradual revelation of His truth and will—but human records, to be studied with perfect freedom to distinguish the divine from the human. . . . Unitarians have no formal creed. They . . . urge upon all to think for themselves, and leave their churches entirely open to the reception of new truth."—Rev. Brooke Herford, D.D.

"As for the original meaning of the word 'Unitarian' unquestionably what it denoted in the early history of our denomination was the doctrine of God's oneness as opposed to the doctrine of His trinity. . . . Originally the doctrine was a doctrine of God as the Divine Unit; now it is a doctrine of the Divine Unity, and, as such, it takes up into itself the whole gist of modern science, the correlation of forces, the transmutation species, the evolution and affinities of language, institutions, art, the sympathy of religions. If there is a word in the whole scope of moral and religious usage that has been enlarged and glorified by the process of the suns, it is the word 'Unitarian.'"—Rev. J. W. Chadwick, U.S.A.

"Many people limit the name Unitarian simply to the fact that it is the opposite of Trinitarian. But look at its larger significance. It may well stand for the greatest and most significant facts of the world: the unity of the universe, the unity of God; the unity of life; the unity of man; the unity of truth; the unity of the religious aim of the world, that is, to endeavour to get into right relations with God. All these may be summed up in our denominational name. We stand for all of them."—M. J. Savage, D.D.

"No one has a right to limit the 'Unity' at the heart of Unitarianism to mathematics. The numerical unity is true as far as it goes; but still deeper and greater are the spiritual unities—'I and my Father are one,' 'that ye all may be one,' 'one in Christ,' 'there shall be one flock and one shepherd,' 'all that love are one,' 'humanity is one,' 'religions are many, religion is one,' 'one far-off divine event to which the whole creation moves.' Such unities as these, as well as the unity of God, express the real meaning of Unitarianism."—J. T. Sunderland, M.A.

"We still employ the word (Unitarianism) in the old sense to emphasise the personal unity of God.

Now our Unitarian Churches stand for the unity of creation, that cosmic order which is only another name for the unchangeableness and fidelity of the Creator; we stand for the unity of man, the organised solidarity of the race; we stand for the homogeneity of truth, the authority of conscience, the validity of reason. This, then, is the Unitarianism which we regard as a prophecy of the Church of the future."—Rev. Frank Walters.

. . . THE . . .

"Christian Commonwealth"

Is the Organ of the World-wide Progressive Movement in Religion and Social Ethics.

EVERY WEDNESDAY——————ONE PENNY

REGULAR FEATURES.

Interviews with leading men and women who are trying to make this world a better place here and now; and accounts of notable meetings on social questions.

A Sermon by the Rev. R. J. Campbell and Articles by Rev. T. Rhondda Williams, Rev. E. W. Lewis, Rev. K. C. Anderson, D.D., and other leaders of religious thought who say what they think frankly and fearlessly.

A Parliamentary Article by Philip Snowden, M.P., and Leaderettes on the events of the week, social and religious, that specially concern progressive thinkers.

Questions answered on theological, religious, and other difficulties by Rev. W. E. Orchard, D.D.

A short Story.

A column for women that recognises their citizenship.

Reviews of progressive works.

We give special attention to the Crusade against Destitution led by Mr. and Mrs. Sidney Webb, to the P.S.A. Brotherhood Movement, and to the Liberal Christian League.

A SERMON SUPPLEMENT

is published with the CHRISTIAN COMMONWEALTH every week, containing sermons by Rev. T. Rhondda Williams, Dr. Orchard, Rev. J. M. Lloyd Thomas, Hermann Kutter of Zurich, and other leading preachers. The sermon and the CHRISTIAN COMMONWEALTH of the same date are sold together at 1½d., post free 2d. The CHRISTIAN COMMONWEALTH and the sermon can each be bought separately, price 1d., post free 1½d.

The Christian Commonwealth Co. Ltd.,
133, *Salisbury Square, London, E.C.*

Unitarian Literature—FREE!

Will be sent for cost of postage only.
A Pamphlet, 16 pages, entitled:—

OUR NAME, MESSAGE AND MISSION.

. . . By the . . .
Rev. H. BODELL SMITH

(A Paper read at the Annual Missionary Conference of Unitarian Ministers, Memorial Hall, Manchester, July 5, 1906; published verbatim in "The Christian Life," July 14, 1906, and in "Unity," September, 1906, and reprinted in pamphlet form by request.)

OPINIONS.

"Your article on 'What's in a Name' has the most sense of anything I have ever seen in print on the subject."
Rev. J. H. CROOKER, D.D.

"Your paper on 'Our Name, Message and Mission'—seems to me one of the ablest and most important utterances that I have seen in connection with English Unitarianism for many years. I hope you will print it—as a tract for wide circulation."
Rev. J. SUNDERLAND, M.A.

6 copies for 1d.; 12 for 2d.; 25 for 3d.; 100 for 1s.

Useful for senior classes in Sunday School, and for teachers, parents, and for distribution to members of our churches.

Back numbers of "THE UNITARIAN MONTHLY" sent for cost of carriage, 100 for 6d., for outside propaganda and house to house visitation.

Apply to Editor—"Dovestone," Denton Road,
GORTON, Manchester.

To Superintendents of Sunday Schools.

SCHEME OF BIBLE LESSONS
——————FOR 1911.——————

Doctrinal Instruction. Biography and History.
Twelve Subjects also from Moral Instruction League.
See "The Unitarian Monthly."
Copies for Teachers, 12 for 9d., post free; 25 for 1/4; 56 for 2/-; 50 for 2/6.

THIS MAGAZINE

IS PRINTED AT THE

"HERALD" OFFICE, ASHTON-UNDER-LYNE

WHERE A SPECIALITY IS MADE
THIS CLASS OF WORK.

Printing of all descriptions.

Neatest Work. Lowest Terms.

When you have a Printing Order to place, try the "HERALD" Co., Cavendish Works, Ashton-under-Lyne, and they will suit you.

The Inquirer

ONE PENNY WEEKLY.

6/6 per year to all parts of the world.

SPECIAL ARTICLES AND REVIEWS.
NEWS of the CHURCHES, SOCIETIES, and ASSOCIATIONS

Advertisement Charges—

3/6 per inch; Births, etc., 6d. per line; Calendar Notices, 10/- per year, two lines; Situations, 20 words, 1/-, three insertions charged as two Appeals, 6d. per line; repeated matter, 3d. per line.

PUBLISHED EVERY FRIDAY.

3, ESSEX STREET W.C.

THE CHRISTIAN LIFE
—AND—
UNITARIAN HERALD.

The Popular Unitarian Weekly.

Special Contributions of Interest to Unitarian and Liberal Religious Thinkers and Workers generally. Leading Articles on topics of the day, chiefly dealing with the doings of Unitarians and the progress of free religious thought. Van Mission Reports. Reviews and Views by the Literary Editor. Sunday School Articles and Model Lessons. Children's Chat. Notes of the Week, Denominational News, Occasional Portraits, Pictures of Churches, etc.

From all Newsagents—ONE PENNY WEEKLY.

Subscription: 6/6 per annum, to all parts of the world.

ADVERTISEMENTS—3/6 per inch, Special Quotations for a series on application; Births, etc., 1d. per word, minimum 1/6; Sits. Wanted, etc., ½d. per word, minimum 6d., three insertions charged as two; Calendar Announcements 10/- per Annum, for three lines.

Literary matter to be addressed to the Editor; business communications to the Manager.

PUBLISHED EVERY FRIDAY AFTERNOON BY
REVEIRS BROS., 5, Fetter Lane, London, E.C.

"THE UNITARIAN MONTHLY." — Editor: H. Bodell Smith. One copy, post free, 1½d., or 1/6 a year; 12 for 9d., or 9/- a year. All communications for Publisher or Editor to "Dovestone," Denton Road, Gorton, Manchester.

AGENTS for "The Unitarian Monthly": **London**—The British and Foreign Unitarian Association, Essex Hall, Essex Street, Strand, W.C. **Ireland**—Mr. Eustace Gordon, 35, Rosemary Street, Belfast. **Scotland**—Messrs. Alex. McLaren & Son, 360-362, Argyle Street, Glasgow.